

Reviews

MILLENNIAL

The Monthly Magazine on MORMONISM

STAR



About the Cover

NORWICH BRANCH CHAPEL

THE front cover for this issue is that of the Norwich Branch Chapel located at 60 Park Lane, Norwich. For the past twenty-three years this commodious chapel has served as headquarters for the Church of Jesus Christ of Latter-day Saints in the city of Norwich.

The Church acquired this property on April 3rd, 1925, after several months' inspection of building sites in that historic city. The chapel is located in a good residential section of the city. The building itself is conveniently arranged and well adapted for use as a place of worship for the Latter-day Saints.

The building is of red brick with grey stone facings, arched entrance and windows of tinted art-glass. It comprises three rooms, in the first of which, the chapel proper, stands a fine pipe-organ of superior quality. A baptismal font was installed shortly after the purchase of the building. Extensive interior and exterior remodelling was accomplished through the combined efforts of the local Saints and the elders labouring in the district at the time of purchase.

On October 18th, 1925, the Norwich Chapel was dedicated by President James E. Talmage.

In past years, many Saints have listened to the Gospel message preached from the pulpit of the Norwich Chapel. Many missionaries have delivered their initial sermons there. Several of the General Authorities, past and present, have expounded the principles of the Gospel from the Norwich Chapel stand.

With activity and attendance increasing throughout the Mission, the Norwich Chapel will continue to serve as a place of worship for members and friends of the Church in Norwich, and in the future, as in the past, will furnish seekers of the truth knowledge concerning the Restoration of the Gospel of Jesus Christ.

★ THE LATTER-DAY SAINTS' ★
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CONTENTS:

	<i>Page</i>
The Organisation of the Church of Jesus Christ of Latter-day Saints —James L. Barker	66
Modern Mars' Hill—Scene of Gospel Declaration—William R. Waite	68
Birmingham Branch—One of Mission's Most Active and Fully Organised - - - -	69
The Miracle of Conversion—Conway B. Sonne	70
Five Branch M.I.A.'s Win Awards - - -	72
Message from the Mission Presidency - -	73
Report on Cinema-Lecture - - - - -	74
The Church and the Press in Britain - -	76
"Millennial Star" Quiz - - - - -	78
EDITORIAL	
Auxiliary Organisations—Aids to an Enriched Life—William R. Callister	80
World Church News - - - - -	82
The Church in Europe - - - - -	83
British Mission - - - - -	84
Report on Micro-Film Activities - - -	95

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The Organisation of the Church of Jesus Christ of Latter-day Saints

EDITOR'S NOTE: This is the fourth in a series of six articles by President James L. Barker of the French Mission. President Barker is the author of "Protestors of Christendom," a recent publication telling of the apostacy of the early Christian Church.

By James L. Barker

President of the
French Mission

DIVINE AUTHORITY AND INDIVIDUAL LIBERTY

JESUS called His apostles and gave them authority to act in His name.

In the exercise of that authority, the apostles preached on the day of Pentecost. Three thousand believed and received the gift of the Holy Ghost as promised by Peter. They accepted the leadership of the apostles, they resolved to sin no more and to do the will of the Lord, and they made a covenant with the Lord in baptism that they would follow His leadership and they were forgiven their sins. They also received the testimony of the Holy Ghost that they might know that Jesus is the Christ and that they might be guided into all truth.

What more did they need?

They needed organised direction in the work of developing their own faculties and character and in the work of bringing the joy of the gospel to others. To accomplish this task, the apostles under the direction of the Holy Ghost named deacons and later, named elders and bishops: The church was formed that all might serve in a systematic, organised, co-ordinated manner.

Following Joseph Smith's First Vision, he received the authority of the priesthood, was taught the gospel by heavenly messengers in its simplicity and fulness, and he translated and published the Book of Mormon. Some believed his testimony, repented and

were baptised, and, in fulfilment of his promise and in confirmation of his testimony, they received the Holy Ghost.

What remained to be done?

With the truth of the Gospel confirmed by the testimony of the Holy Ghost and with these men united in love and brotherhood, they were now ready "to give" freely—because "freely had they received"—they too were ready to bring the joy of the gospel to others; they were ready for a common effort for their own betterment and to make this a better and happier world in which to live; they were ready for the formation of a church to be organised.

"... for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4: 11-14)

In New York State in 1830, Joseph Smith met with six men in a farmhouse to organise the church. By revelation he had been instructed to propose himself as First Elder and Oliver Cowdery as Second Elder of the church. Though he had been divinely chosen, he had been instructed to ask the future members to vote with the uplifted hand to approve or reject the nominations. Furthermore, the Lord directed that everything done in the church on this day and after should be done by "common consent."

Thus, in a farmhouse on the then frontier of the United States, five

farmers and a country school teacher organised a church. They had little education. Like the primitive apostles, they were considered "unlearned and ignorant" men. Of themselves, they could have accomplished little, but instructed of the Lord, they achieved that which Philip Schaff says has never been realised. According to this learned historian of the Christian Church, "Church history vibrates between the two extremes of authority and freedom, which have never yet been satisfactorily reconciled." (Phillip Schaff, **History of the Apostolic Church**, p. 287, pub. first 1853)

Yet the reconciliation of these two seemingly conflicting principles is imperative. Without authority and divine direction, a church is only a human institution without "power from on high." Without individual liberty and without freedom, any real ethical or religious life is impossible.

The restored government of the church is neither a democracy nor a theocratic dictatorship. It is not a democracy because no one may be a candidate for office nor advocate another for office: all officers are nominated by superior authority. It is not a

democracy because no policy may be initiated and no new doctrine proposed except by proper authority.

It is not a theocratic dictatorship because, though all officers are nominated by superior authority, no officer may exercise the duties of his office in the church until approved by the vote of the members. Even the General Authorities of the church, in common with all other church officers, are submitted twice a year to the members for their sustaining vote or rejection.

While the president of the church alone may receive a revelation for the church, no doctrine, though revealed, is binding on the church until accepted by the vote of the members. Our Father in Heaven has always carefully safeguarded human liberty.

Joseph Smith was a prophet because he was called of God and the acceptance or rejection of his message in no way effects the authority of his priesthood—and it is the same with the present prophet. But Joseph Smith could not, nor can the present prophet, exercise authority as president of the church without the approval of the

—continued on page 92



AN ARTIST'S CONCEPTION of the organization meeting of the Church.

MODERN MARS' HILL --

Scene of Gospel Declaration

IN the heart of London, world's largest city, is found, as in Athens of old, a Mars' Hill where the time is spent, in either telling or hearing something new. Speakers' Corner of Hyde Park is renowned throughout the present world, as Mars' Hill was at Paul's time, for its many scenes of human interest.

To this spot, Londoners and strangers have been coming and going whether rain or shine. Even through the trying war years, when bombs were doing their utmost to destroy this City of Cities, the crowds still gathered at Hyde Park.

Here, the passing and lingering millions, who live in this great metropolis, have seen the Mormon missionaries raise their voices in testimony to the work of the Restored Church of Christ.

Amid the confusion of contending speakers clamouring to present their theories to the world, the truth-sounding message of Mormonism stands out in bold contrast.

As the strains of a familiar Latter-day Saint hymn is heard above the tumult; men and women of every walk of life move in to hear what these young people have to offer. Hearing the elders proclaim their message, the truth-seekers are drawn to the realisation of something greater than the fanatical cry of the religionist and the cynical remarks of the atheist.

It is at these meetings that many searching souls come in contact with that long-sought glimmering beam of light. Yes, converts to the Church from London to Zion can exclaim that their first glimpse of this wonderful Restored Gospel was caught amid the bedlam of Park Lane and Oxford Street at Speakers' Corner.

From Henry Connor, first of a large London Harvest, to Mary Cunningham, latest convert, the results are indicative of the great value of these meetings as a proselyting agency.

With the empty pews in the churches of England, many people are coming to the realisation that their search for truth is not ended. Hyde Park in this capacity, will continue to be a centre where these people may come in contact with the truth throughout the coming years.

ELDER WILLIAM R. WAITE
London District

●—BIRMINGHAM BRANCH—●

ONE OF MISSION'S MOST ACTIVE AND FULLY ORGANISED

AT 23 Booth Street, Handsworth, in Birmingham, England's second largest city, is located one of the most completely organised branches in the British Mission—the Birmingham Branch. This Branch, known as the Handsworth Branch until July 29th, 1945, has for a great many years been one of the most active Branches of the Mission.

In spite of the emigration of nearly fifty Saints to America and Canada during the past year, attendance at Sacrament Meetings, Sunday School, and other meetings has increased steadily. The missionaries in the District have been successful in awakening an interest in some of the inactive members and in creating new friendships.

Birmingham is fortunate in having one of the finest chapels in the British Mission. It was built by the Church, the first cornerstone being laid by the late President Rudger Clawson in the year 1912. Seating capacity of the chapel is approximately 200. The interior is beautifully decorated and the grounds without are appropriately landscaped. Included in the chapel are a baptismal font, a beautiful little pipe organ and a grand piano.

The present Branch Presidency of Birmingham Branch consists of William St. John Yates as Branch President, Frederick Webb as First Counsellor, and E. John S. Jones as Second Counsellor. The duties of Branch Clerk are filled by Walter W. E. Green, assisted by Bernard V. Green and W. Ivor Thomas. Branch organist is Eugenie St. John Yates.

Priesthood Meeting is held every Sunday morning. The Melchizedek



Birmingham Branch Chapel

Priesthood is studying the Doctrine and Covenants, with Frederick Webb as class leader. The Aaronic Priesthood meets under the direction of Elder Lamar T. Empey.

The Sunday School is directed by Superintendent W. Harry Dyson, assisted by Anthony Burgess and John M. Evans. All classes, including a "teacher-training" class, are well attended and fully organised.

Jessie St. John Yates is President of the Relief Society of the Birmingham Branch, assisted by her counsellors, Hannah E. Jevons and F. Doris Green. Regular weekly meetings are held and the outlined departmental classes followed. A sewing machine has been installed in the vestry for the sisters to make and repair clothing. Extensive bottling has been done, both as a branch project, and individually. Food and clothing parcels, made up from Church Welfare supplies and local contributions, have been distributed to the needy.

The Birmingham Branch has the

—continued on page 96

The MIRACLE of CONVERSION

MOST impressive of all the miracles of Christianity is the miracle of conversion. From it a new spirit of life is born. It is evidence that once a man drinks deeply from the fountains of the Gospel he can never again be the same, for there is a divine power that unloosed in the human soul forever changes its destiny.

Feeding the five thousand in the desert was indeed a great miracle. Yet it is a still greater miracle to change the human heart, to plant love in place of hate, to give hope and future assurance in place of despair and scepticism.

When Jesus came out of Nazareth, He set out to do something no one had dared to do. His mission was to reform human nature in its entirety. He sought to raise man from "an animal to an angel," and so He gave the world His formula. From that time it has produced wonderful results in countless lives.

The amazing changes that came over the original Apostles testify of this strange power of conversion. Almost without exception these men were transformed from timid and wavering followers into a potent striking force for the Gospel. They were no longer like reeds in the wind blown by every gust of doubt and fear. They became an army of conquerors. They abandoned everything and plunged into the most fearless missionary enterprise the world has ever known, and we are told that nearly all became martyrs for their faith.

We may wonder at the inner revelation that took place in Thomas Didymus that changed him from the most dismal sceptic into a zealous missionary. Legend tells us he was cruelly speared to death in India while heralding his testimony. We can recall from the Scriptures how James, the brother of the Lord, rejected the Gospel while Jesus was near him, and yet after the Resurrection he was converted. He

By Conway B. Sonne
Former Assistant Editor of
New England States Mission
Publication

became the Bishop of Jerusalem, and he was finally thrown by his enemies from the top of the temple because he refused to compromise his conviction.

Conversion was painful to Paul the Apostle. Here was a Pharisee of Pharisees who was among the most vicious foes of the early Christians. He was not content to drive the saints out of Jerusalem, but his hatred carried him in hot pursuit across the torrid desert to Damascus. It was on this journey that his spiritual awakening uprooted his entire life. He could no longer deny the truth. It had literally been branded into his soul.

What did this conversion mean to Paul? It meant that he had to forsake everything he held dear — the fondest hopes of his parents, his love of the religion of his fathers, his career as a promising rabbi, his people, and his family. Paul had to make a terrible decision. It meant, in effect, that he would henceforth become a man without a country, cut off from his family and ostracised by his race. It would bring him the cruelest ridicule and scorn. We are also told that proud, arrogant Paul had to humble himself and beg the forgiveness of those he had persecuted. And so went to Peter, and this grand man received him and taught him.

This overwhelming power that changed Paul from the most bitter persecutor of Christianity into its greatest missionary has worked similar miracles in thousands of lives. In our own day the Restored Gospel has divided father and son, brother and sister, and husband and wife. It required a supreme decision for those who accepted the truth — a decision that often cost wealth and position, humiliation and hardship. Yet on the

other hand it added a happiness and strength that more than replaced these losses. The splendid stories of these conversions will some day be written by a master hand and will become classics in our literature.

Over a century ago a Vermont carpenter came across a chance copy of the Book of Mormon. He had been a quiet and common fellow living a poor and obscure life in the Green Mountains. He was unlearned and crude. Yet when he read the pages of the new Scripture a peculiar thrill seized him. It filled him with new drive and conviction, and he felt a burning urge to do something about it. He filled difficult missions. He preached in the face of severe persecution. Finally his day came. He led his people westward, built an empire over a sterile and salty desert, and colonised hundreds of cities and towns in the western part of the United States.

A modest Scotsman heard the Gospel. His conversion brought the loss of a prospering business and the friendship of his neighbours. He left his home and travelled to Nauvoo. There he was kidnapped and tortured by a mob. After he reached the Great Salt Lake, he lost four crops in succession. Then he was called on a mission to India, and he had to leave his young wife and children almost destitute with only fifty pounds of flour to face a hard winter. He travelled 40,000 miles around the globe without purse or scrip, the first Mormon missionary to accomplish this feat. Today the Sunday School movement he fathered is approaching its centennial.

There are heroes in all ages, but never were there greater heroes than these Mormon Pioneers. Their lives are miracles of conversion. Such men as Orson and Parley P. Pratt, John Taylor, Willard Richards, Lorenzo Snow, Heber C. Kimball, Orson F. Whitney, George Q. Cannon, and many other leading lights in the Church, are products of that divine energy of the Gospel working in the human heart.

One cannot study the lives of the



Conway B. Sonne

early Pioneers without feeling the force of their conversion. These Latter-day Saints never knew the word scepticism. They saw and felt the power of the Gospel and let it inspire and direct their lives. Hundreds of testimonies of its effect are apparent in the way they lived. They left their homes, their careers, and their families. They journeyed to a distant country and a wild and unsettled region. They sank their roots in the rich soil of the Church and grew in strength and vigour.

This miracle of conversion is not a thing remote from us today. It is in reality the essence of our religion, and we are surrounded on every side by Latter-day Saints who mirror its limitless possibilities.

Our missionaries are scattered throughout the world giving freely of their time and effort to teach the Gospel. Men and women are being infused with the spirit of Christ. They will do things they would otherwise never do. They will live as they would otherwise never live. They think new thoughts, adopt new ideals and standards, and set new goals of attainment.

Such is the miracle of conversion. It contains an inexhaustible reservoir of strength and power within the reach of all who humbly seek Christ, and in its civilising force lies the hope of the future.

FIVE BRANCH M.I.A.'s WIN AWARDS



THE Mutual Improvement Associations of five branches of the British Mission have been given awards following their fulfilling the requirements of certain specified standards as announced in a previous issue of the *Millennial Star* and as further announced in a circular to all branch and M.I.A. officers.

The awards were devised for the purpose of encouraging more complete M.I.A. organisations. Further awards will be announced in forthcoming issues of the *Star* as additional M.I.A. organisations complete the requirements and submit their reports to the M.I.A. Boards. In determining all awards, a section was considered as organised if it consisted of one leader and a minimum of four in the class. Awards to date are as follows:

BRANCH M.I.A. SUPREME AWARD

—(All branches are eligible for this award that have organised classes for every section of both the Young Men's and Young Women's organisations as outlined in the M.I.A. Executive Manual.)

Birmingham Branch.

Y.M.M.I.A. is under the direction of E. John S. Jones, W. Ivor Thomas and Leslie L. C. Megeney and the Y.W. M.I.A. is under the direction of Mary Joseph, Eugenie St. John Yates and Olive Millward. The M Men, Gleaners, Senior Scouts, Junior Girls, Scouts, Bee-hive Girls and Special Interest Class, are all organised and operating in this branch. The officers and teachers of this organisation are to be warmly congratulated for these outstanding achievements.

BRANCH M.I.A. SPECIAL AWARD.—

(All branches are eligible for this award that have M Men, Gleaner Girls, Scout and Bee-hive Girls organisations, plus one other section.)

Sheffield Branch.

This M.I.A. is under the direction of S. J. Maybury, Rita Hardy and their counsellors. The M Men, Gleaners, Scouts, Bee-hive Girls, and the Special Interest Class are all organised and operating.

Bradford Branch.

This M.I.A. is under the direction of Albert Kirk, Annie Illingworth and their counsellors. The M Men, Gleaners, Scouts, Bee-hive Girls, and the Special Interest Class are all organised and operating.

South London Branch

This M.I.A. is under the direction of George H. Bickerstaff, Elsie Willmott, and their counsellors. The M Men, Gleaners, Scouts, Bee-hive Girls, Junior Girls, and Special Interest Class are all organised and operating.

BRANCH M. I. A HONOURABLE AWARD.—

(All branches are eligible for this award that have M Men and Gleaner organisations, plus one other section.)

Lowestoft Branch.

This M.I.A. is under the direction of T. D. Harper, Bessie Coleby and their counsellors. The M Men, Gleaners, Bee-hive Girls' and Special Interest Class are all organised and operating.

MESSAGE from the MISSION PRESIDENCY



ONCE more we come to another issue of the *Star* and an opportunity to extend an expression of love and appreciation to the faithful members in the mission who are bending every effort toward the building up of the work of the Lord.

As we travel about among you and look into your faces, we see, growing and blossoming in your countenances a reflection of the power of the Gospel of our Lord as it enters into your lives and becomes a living, vibrant, tangible reality. Your willingness to accept and put into practice the counsel and instructions as they pass through our hands from the inspired leaders of the Church is evidence of the strength of your testimonies and your faithful adherence to the admonition of Samuel: "To obey is better than sacrifice; to hearken than the fat of rams."

No power on earth can take from us the sheer joy that comes to each when we enter fully into the labour of the Gospel and prepare our lives in such a way that we with all our loved ones may enjoy the rich, full basket of its fruits. How true is the warning, "By their fruits ye shall know them." Show us a member of the Church who truly loves the Gospel, who faithfully performs his duties in the Priesthood, who

takes his children by the hand and leads them into a knowledge of the ways of the Lord and you will show us a soul which is sublime in its outlook on life, serene in its contemplation of the future; a soul in whose eyes may be seen shining the deep, abiding peace and contentment as promised of the Saviour when He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Let us gird ourselves for the life ahead, thankful and grateful that we have been provided with a guide who stands at the crossroads and marks the way. Let us sing, "We Thank Thee Oh God for a Prophet" with our hearts full of joy. Let us live lives in keeping with our knowledge that God lives. Let us ever be mindful that when we keep His commandments we shall have His Holy Spirit to be our constant guide and companion, now and forever.

Selwyn J. Boyer
Wallace L. Reid
George A. Cook

REPORT on CINEMA-LECTURE

IN the August, 1947 issue of the *Millennial Star*, an article entitled, "Cinema-Lecture—New Proselyting Mode," appeared. It told of the successes of Elder Guy L. Merkeley in attempting to reduce existant prejudice against the Church and presenting the Gospel to groups throughout Great Britain by means of a technicolour, sound movie-film on "Scenic Utah," and by his accompanying lecture.

On September 13th, Elder Don C. Wood, former President of the Hull District, was assigned to replace Elder Merkeley. Since that date, Elder Wood, later accompanied by Elder Edward R. Shurtliff, has visited nearly every district of the Mission. He has presented his programme to businessmen's organisations, youth clubs, university groups, employees' associations and other groups in most of the major cities and in many smaller cities of Great Britain.

Elder Wood presented his first lecture at a Toc H Club at Merthyr Tydfil, Wales. The next appointment was at the Y.M.C.A. at Cardiff, where a fine crowd of about one hundred young men and women listened to the message of the Restored Gospel and asked many questions concerning it.

The Bristol District was next on Elder Wood's itinerary. Here, Elder Wood teamed with Elder Albert E. Eccles, Elder Hugh McLean, and Wes Bowen, all of the Bristol Branch, and formed a quartette to sing at the film and lecture presentation. The first engagement in this district was the Bristol Tramwaymen's Recreation Club. The elders were invited back again the following week. Here they met several of the civic leaders of the City of Bristol, including the Lord Mayor-elect. Also, in the Bristol District, Elder Wood presented lectures at Stroud and Cheltenham.

From Bristol, Elder Wood travelled to the Norwich District. Here, the local missionaries had made some ex-

cellent arrangements to show the film to various organisations. Elder Wood, in a letter to the *Millennial Star*, wrote, "While in the Norwich District, I showed the film to the Lowestoft Methodist Youth Club and was thanked profusely by their minister, a Reverend Davis, for, destroying some of the false impressions his group had had concerning the tenets of the Restored Church and for building up friendships between themselves and us. He told us that he had been approached by the local vicar and warned that we were trying to steal his congregation and that he had better refuse us the chance to show the film. Reverend Davis ignored the request. He was very friendly and open-minded. He invited the missionaries in Lowestoft to come back again."

While in the London District, Elder Wood showed his film and presented his lecture to one of the geography classes at the Goldsmith College (part of the University of London). There were about two hundred students in attendance. Great interest was aroused and many intelligent questions were asked. Two representatives of the Students' Christian Movement in attendance invited the missionaries over to address them in one of their meetings.

Nottingham District was next. Elder Wood's first engagement in this district was a presentation of the film and lecture to the Rotary Club of Derby. There were about eighty businessmen in attendance, including the editor of one of the local papers and several other influential men in and about Derby. The programme was received very well. While in the Nottingham District, Elder Wood also presented his programme to some Army Educational Groups, Y.M.C.A.'s Y.W.C.A.'s, the Leicester Education Department, the Trent Motors' Social Club of Derby, Toc H Clubs, and Women's Guilds. It was at this point that Elder Shurtliff was assigned to accompany Elder Wood.

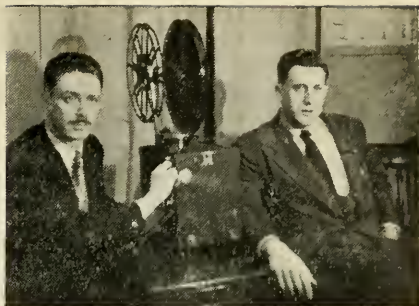
Gainsborough in the Hull District was the next stopping place. Here the two elders showed the film to several fine groups. One of the highlights of that visit was a presentation to a group of German prisoners-of-war. Elder Wood's lecture was interpreted into German by one of their number. Two presentations in Grimsby completed the elders' stay in the Hull District.

Elders Wood and Shurtliff next travelled to the Sheffield District. Programmes were presented to groups at Barnsley, Sheffield, Wickersley, Wharncliffe and Attercliff.

Enroute from Sheffield to Leeds, Elders Wood and Shurtliff stopped at the Daneshill Training College (about twenty miles from Doncaster) and presented their film and lecture to the Students' Christian movement. There were about seventy present, three times the number ever in attendance at one of their religious meetings before, including some of the best theologians on the faculty. Much interest was aroused and return engagements were booked. While in the Leeds District the film and lecture were presented before groups at the Leeds University, the Shipley Congregational Church Fellowship, and some local Y.M.C.A.'s and Y.W.C.A.'s.

Manchester District was next on the itinerary of the elders. One of the most interesting engagements in the District was at Shaw. Here Elders Wood and Shurtliff presented programmes to employees of the General Electric plant. The first presentation was to the night shift of the plant. Another presentation was given to the day shift. Additional programmes were given to Manchester University Students' Union, the Heaton Moor Toc H, the Hollywood Park Youth Club, and the Springfield Jewish Youth Centre in Salford.

In Newcastle, the two elders gave lectures to the Newcastle Psychology Club, the International Student Union,



Elders Don C. Wood and
Edward R. Shurtliff

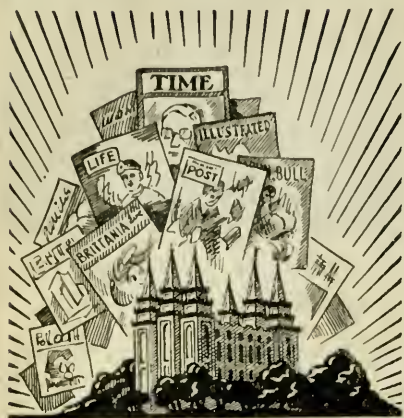
the West Hartlepool Workers' Educational Association and the Grange Road Methodist Church. In each branch of the Newcastle District, advertisements in the local papers brought large numbers of people to see the film and hear the lectures.

The Scottish District elders had arranged a very heavy schedule for Elders Wood and Shurtliff. In his letter to the *Star* from Glasgow, Elder Wood wrote, "They have kept us very busy here. In fact it is busier than I have been in any other district. We had five repeat showings on Thursday. We started at nine in the morning and were on the go with the exception of an hour and a half at tea-time until 10.15 at night." Engagements in the Scottish District included the Clarence Drive and Queen Victoria Drive Schools in Glasgow, the City Business Club of Glasgow, an association of ex-air raid wardens, Rotary Clubs of Strathaven and Stirling and the Students' Union of the University of Glasgow.

As this issue of the *Star* goes to press, Elders Wood and Shurtliff are lecturing in Ireland. On March 18th, they will have covered every district of the Mission. Reports from many places tell of the favourable results of the contacts that have been made through

—continued on page 94

THE CHURCH AND THE PRESS IN BRITAIN



THE following is an excerpt from a recent publication in Great Britain pertinent to the Church:

The Doncaster Free Press

RELIGION MUST BE PRACTICAL—

Sir,—In reply to your editorial in the Doncaster Free Press of 23rd October, 1947, I say this: I believe that, as you say, religion and ethics cannot be separated and be successful.

I believe that to overcome the crisis that we are now in, it is essential for the people of the world to turn to God, and Religion . . . but it must be a practical religion or it won't be effective. Religion must cover both sides of a man's life (Temporal and Spiritual) and it must answer three very important questions.

Let us consider the first; the temporal side of life to me means the way in which a man lives and the way he tries to help his fellow men. First, a man must love God and show it in his daily living. As Christ says, "If you love me you will keep my commandments." The fifth chapter of St. Matthew gives you an idea of what good living comprises. Now let me give you another example. (James Chap. 2: 14-20). "What doth it profit, my brethren, though a man say he

hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?"

I believe that James is right, "That faith without works is dead." Comparable to this in St. Matthew, Chap 7, vv. 16-17, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

With this in mind let us look at the works of a certain denomination. In 1936 the Government of the United States of America, because of what they termed "over production," were paying the farmers to plough their wheat under, slaughtering hogs and paying the hog raisers to cut down their production . . . But the President of a certain religious denomination started to build large warehouses and save everything that he could legally get his hands on. Grain elevators were built and filled with wheat, vegetables, fruit and meats were tinned and stored in large warehouses built for that purpose. Old clothing was salvaged, washed and mended. New clothing was carefully put away for future use. . . .

Now let us look at the fruits of our labours. For five years starting from the beginning of 1936 we had peace and plenty in the United States of America and we were able to store up tons upon

tons of foodstuffs and clothing. We continued along the same plan during the war.

Now after the war was finished President Truman of the United States was visited by a leader of this Church and President Truman was asked this question, "Can you let us have railway wagons and shipping space to send clothing and foodstuffs to our people in Europe?" . . . Then President Truman said, "I can furnish you with the shipping space you ask for, but where are you going to get the material to send, and on top of that, how do you expect those people in Europe who need the material to pay for it?" This is what President George Albert Smith was waiting for. He reminded President Truman of the waste of the Government in years prior to the war and that we had been saving instead of destroying because God had revealed to us not to destroy but to save and that now we are ready to ship to the starving people of Europe who are members of our Church free of charge all that we have stored up. Because of this we have now shipped tons upon tons of goods to our people all over Europe.

We are still practising this plan and will continue to do it because this is the only way that this world crisis can be overcome. There must be a spirit of love and charity in the heart of each and every individual before this world can ever get close to peace and plenty. Clean living is definitely essential and it is up to the church to teach clean living principles, the moral law being the most important. The sin of unchastity is second only to the shedding of innocent blood.

A church should also take care to a certain extent of the education of its members. From the time that the Church of Jesus Christ of Latter-day Saints was organised in 1830 it has built schools for its children even before homes in some cases. In the centre of every Latter-day Saint village in the early days of Utah was a chapel

and a school house, these being recognised as the most important buildings of their community. We now have some of the top ranking colleges and universities in the United States. Again I say, "By their fruits ye shall know them."

Perhaps the most important side of life is the Spiritual.

It is up to the Church to give to its members the right conception of God and to expound His laws and commandments to them. The Church should be prepared to explain to its members where they came from, why they are here and where they are going. The answers to these questions are in the Bible, but few ministers realise it. Through modern revelation they are explained more fully.

If a people will strive to work together following the laws and commandments of God in all things, they can accomplish any righteous cause. The Church of Jesus Christ of Latter-day Saints is doing this. We have the same organisation as Christ Himself set up while in His personal ministry. We have the same missionary system. We have all the laws and ordinances that He taught. We also have authority from Jesus Christ to preach the gospel and to administer the ordinances thereof. If a man among you is connected with a religion that does not answer the questions and problems of life, it is time he started looking for a religion that does answer his questions.

The Church of Jesus Christ of Latter-day Saints has the answer to the problems of the world. Vivian Melk (formerly of "The People") recognised this fact after travelling the world over and then investigating the Latter-day Saint Church. You can do this for yourself.

ELDER CLAY S. TANNER,

Missionary for the Church of Jesus Christ of Latter-day Saints.
Meeting Hall, 3 Trafford Street,
Doncaster.

★ “Millennial Star” Quiz ★



GET out your pencils and papers, you students of Church History and Scripture, and see just what score you can make. The answers are on page 96, but don't look until you've tried all the questions. 17 or more correct answers would classify you as excellent; 14 to 16 is very good; 11 to 13 is average; 8 to 10 is just fair; and anything below 8, well, it just isn't very good.

1. The most recent of the temples built by the Church is located at (a) Mesa, Arizona; (b) Cardston, Alberta; (c) Idaho Falls, Idaho; (d) Oahu, Hawaii.
2. The number of books in the New Testament totals (a) 27; (b) 20; (c) 34; (d) 30.
3. One of the following is not one of the sons of Lehi: (a) Laban; (b) Nephi; (c) Joseph; (d) Lemuel.
4. The shortest book in the New Testament is (a) Philemon; (b) II John; (c) III John; (d) Jude.
5. Which one of the following is not a book of the Old Testament? (a) Zacharias; (b) Nahum; (c) Habakkuk; (d) Obadiah.
6. The first mayor of the city of Nauvoo was (a) Newel K. Whitney; (b) Joseph Smith; (c) John C. Bennett; (d) Daniel H. Wells.
7. What is the oldest existant periodical in the Church? (a) "Deseret News"; (b) "Improvement Era"; (c) "Relief Society Magazine"; (d) "Millennial Star."
8. Which of the following was the fourth President of the Church of Jesus Christ of Latter-day Saints? (a) Lorenzo Snow; (b) John Taylor; (c) Wilford Woodruff; (d) Heber C. Kimball.
9. The words to the hymn, "The Spirit of God Like a Fire," were written by (a) William Clayton; (b) William W. Phelps; (c) Evan Stephens; (d) William Fowler.
10. What is known to Latter-day Saints as the "Word of Wisdom" is found in which section of the Doctrine and Covenants? (a) Eighty-ninth; (b) Seventy-sixth; (c) One hundred and first; (d) Forty-second.
11. How many boats were used by the Jaredites to sail to the land of promise? (a) six; (b) eight; (c) ten; (d) twelve.
12. The photograph at the right is a picture of a monument located at what once was known as (a) Winter Quarters; (b) Nauvoo; (c) Palmyra; (d) Kirtland.





13. Most Latter-day Saints will recognise the illustration at the left as the (a) Kirtland Temple; (b) Salt Lake Theatre; (c) Vauxhall at Preston; (d) Nauvoo Temple.
14. Which of the following was not a member of the first group of missionaries of the Restored Gospel to come to England? (a) Orson Hyde; (b) John Goodson; (c) Wilford Woodruff; (d) Heber C. Kimball.
15. The oldest son of Abraham was named (a) Ishmael; (b) Isaac; (c) Jacob; (d) Hagar.
16. The shortest verse in the New Testament, "Jesus wept," is found in the book of (a) John; (b) Luke; (c) Mark; (d) Matthew.
17. The son of wicked King Noah in the Book of Mormon was named (a) Gideon; (b) Alma; (c) Limhi; (d) Zeezrom.
18. The name of the ship on which the first missionaries to Great Britain sailed was (a) Hancock; (b) Garrick; (c) Mayflower; (d) Brooklyn.
19. The Gospel was first preached in Ireland by (a) Heber C. Kimball; (b) Lorenzo Snow; (c) John Taylor; (d) Wilford Woodruff.
20. The first public sermon in the Church of Jesus Christ of Latter-day Saints was made by (a) Joseph Smith; (b) Oliver Cowdery; (c) Martin Harris; (d) David Whitmer.
21. The first open-air sermon proclaiming the Restored Gospel in Great Britain was delivered by (a) Heber C. Kimball; (b) Orson Hyde; (c) Isaac Russell; (d) Wilford Woodruff.
22. The Primary Association had its beginnings in Farmington, Utah, directed by (a) Eliza R. Snow; (b) Emmeline B. Wells; (c) Louie B. Felt; (d) Aurelia S. Rogers.
23. The first conference of the Church of Jesus Christ of Latter-day Saints was held on June 9th, 1830, in the town of (a) Fayette, New York; (b) Harmony, Pennsylvania; (c) Kirtland, Ohio; (d) Sharon, Vermont.
24. Which was the first temple to be erected by the Church in the Rocky Mountains? (a) Salt Lake Temple; (b) St. George Temple; (c) Manti Temple; (d) Logan Temple.
25. The photograph on the right is of a past President of the European Mission and, during his life, one of the foremost writers of the Church, by the name of (a) James E. Talmage; (b) B. H. Roberts; (c) Charles W. Penrose; (d) Joseph F. Peters.





Editor

AUXILIARY ORGANISATIONS — AIDS TO AN ENRICHED LIFE

NOT long ago, a minister of a very prominent church became intrigued with the auxiliary programme of the Church of Jesus Christ of Latter-day Saints. He studied the lesson manuals; he read over the "Improvement Era," the "Children's Friend," the "Instructor" and the "Relief Society Magazine"; he carefully examined the recreational programme for the Primary and the Mutual Improvement Association. Then he remarked that he certainly wished that his own church had such an extensive organisation and such an array of material on which to base instruction for its educational and activity programme. He expressed confidence that if such plans were followed correctly, that those groups that adopted them would certainly flourish.

Many of us are not aware of the potential benefits and advantages of the auxiliary programme of the Church. We do not stop to fully realise the significance of these organisations—the part which they play in the shaping of the characters of the young folks as well as those of adult ages. Let us take time out for just a few moments and compare in our minds the auxiliary organisations of the Church with that of any similar organisations of any other denominations.

Can you think of any religious organisation that maintains an active Sunday School enrolment of over forty percent of the entire membership of its church and with as attractive and as comprehensive lessons as that of the Sunday School organisation of the Church of Jesus Christ of Latter-day Saints? Can you think of any women's religious organisation in the world that carries greater responsibilities, accomplishes more good, and offers more extensive domestic and spiritual development than the Relief Society of the Church?

Do you know of any children's society, or youth organisation that is more interested in the welfare of the young people of today and that presents a more activity-packed programme than that offered by the Primary Association and Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints?

Does any religious body, to your knowledge, lay greater stress on gospel instruction, education, drama, public speaking, dancing, and music, than that of the auxiliary organisations of the Church of Jesus Christ of Latter-day Saints? The afore-mentioned minister knew of no programmes sponsored by any religious organisations to surpass the programmes set forth by the auxiliaries of the Restored Church.

Is there a need for auxiliary organisations? Do they accomplish



a definite purpose or are they just something extra for those who wish to attend? President Joseph F. Smith, in his discourses, stated that the Church of Jesus Christ of Latter-day Saints is not just a Sunday religion, but that the principles and teachings of the gospel of Jesus Christ should be learned and applied throughout every day of the week. He has further pointed out that the Church is cognizant of the fact that a well-rounded life is essential; that not only is spiritual and moral training necessary, but also, that recreational and social activities are important in the building of strong characters.

The auxiliary organisations of the Church are charged with the duties of providing for its members the tools and means for developing these characters. It is up to these organisations to imbue into the hearts of the children a foundation of the Gospel of Jesus Christ. Then, too, it is their responsibility to strengthen the testimonies of the youth of the Church and of those of adult age. It is their duty to provide good, wholesome recreation, which is so essential to the lives of Church members of all ages.

Auxiliary organisations are an essential part of each ward or branch in the Church. No efforts should be spared by the ward and branch leaders in establishing a complete auxiliary programme. Full organisation within each auxiliary is encouraged. If any one or any group of classes is omitted, much valuable training is missed by the individuals of that particular age.

Auxiliary organisations are important in assisting branch growth. Many members of the Church were first introduced to the gospel through the auxiliary programmes. The programmes of the Mutual Improvement Association and the Primary Association, if the prescribed outlines are followed, are especially attractive to young folks regardless of their Church affiliation. If attractive programmes are followed by the auxiliary officers and teachers, past experience shows that class growth will become automatic.

We are fortunate, indeed, to be affiliated with an organisation that has provided for the temporal welfare and personal development of the individual as has the Church of Jesus Christ of Latter-day Saints. We are fortunate to have the opportunities of participating in a church auxiliary programme which is comparable to any established programme of a similar nature in existence.

Let us take full advantage of the opportunities that are afforded us in the auxiliary programme of the Church, thus strengthening our testimony of the divinity of the gospel of Jesus Christ, thus availing ourselves of the opportunity to improve our talents, thus receiving essential recreation and social activities, and consequently building stronger characters and preparing ourselves for the increasing responsibilities which are before us.

—WILLIAM R. CALLISTER

World Church News



CHURCH SCOUT PROGRAMME HAS 35TH ANNIVERSARY.

— The Church has noted the thirty-fifth anniversary of its adoption of the Boy Scout programme. The Church was the first in the United States of America to accept the national Boy Scout programme and sponsor it as an official youth programme. Two members of the original Boy Scout Committee, formed in 1913, are still living: Oscar A. Kirkham of the First Council of Seventy, and Bryant S. Hinkley. The Church's ranking Scouter is President George Albert Smith, who has long been active in national Scout circles. Four Church leaders are now serving on national Scout committees: Elder Ezra Taft Benson of the Council of the Twelve; Elder Oscar A. Kirkham; Dr. Franklin L. West, Commissioner of the Department of Education; and General Superintendent George Q. Morris of the Y.M.M.I.A. The State of Utah has, from the beginning, led all other states in having the most scouts per capita. A total of more than 200,000 Latter-day Saints has passed through the programme during the last thirty-five years.

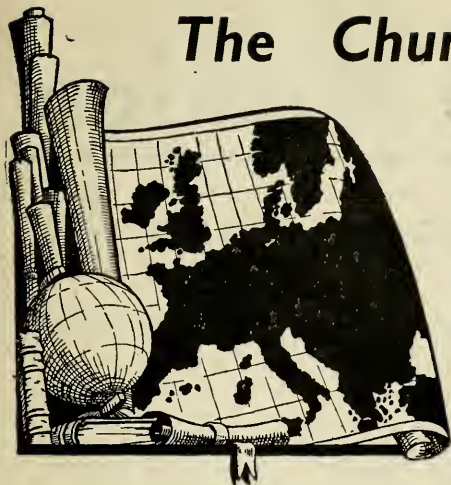
170TH STAKE CREATED. — The 170th Stake of Zion was organised on February 1st, when Elders Mark E. Petersen and Henry D. Moyle of the Council of the Twelve journeyed to American Falls and created the New American Falls Stake from parts of the West Pocatello and Blackfoot Stakes. This is the first stake to be created in 1948.

SPECIAL FAST DAY NETS, £55,588 FOR EUROPEANS.—The First Presidency of the Church has announced that a total of £55,588 was received from members of the Church on the special Fast Day in December set aside for the purpose of raising funds to assist the needy in Europe. President George Albert Smith expressed appreciation for the contributions received. He explained that the large sum of money will be turned over to dependable relief agencies in order to assure distribution to those who are in need.

THREE CHURCHMEN EXPLORING BOOK OF MORMON COUNTY.

—Dr. M. Wells Jakeman, Assistant Professor of Archeology at the Brigham Young University; W. Glenn Harmon, President of Berkeley Stake; and Thomas S. Ferguson, Superintendent of the Oakland Stake Y.M.M.I.A., have spent the past month in the jungles of Southern Mexico in what they believe to be the Land of Bountiful mentioned in the Book of Mormon. They are exploring this territory in connection with their study of the Book of Mormon. They believe that they are within a radius of fifty miles of Zarahemla, the ancient capital. In a letter dated January 21st, Elder Ferguson wrote the following: "We have discovered a very great city in the heart of 'Bountiful' land. Hundreds and possibly several thousand people must have lived here anciently. This site has never been explored before . . . We have explored four days and have found eight pyramids and many lesser structures, and there are more at every turn . . . We have excavated for two days at one pyramid . . . We have partially uncovered the cement stairway and have found pottery in a trench at the base. We cannot date it yet . . ." A detailed report of their findings is expected to be published in the near future.

The Church in Europe



PALESTINE-SYRIAN MISSIONARY ON LEBANESE CHAMPIONSHIP BASKETBALL TEAM.—Elder Carlos Egan Asay, a missionary in the Palestine-Syrian Mission, will play basketball for the champion team of Lebanon against the Egyptian Olympic team. He is making a ten-day tour to Egypt during March with his team. Elder Asay has been playing in Beirut with the Homenetmen, an International Armenian Athletic Association. President Badwagan Piranian of the Palestine-Syrian Mission reports that the Athletic Club has changed its games from Sunday to Saturday as Elder Asay refused to play on the Sabbath. President Piranian writes, "The Armenians like and admire him, as also do the educated Arabs. He was asked to write an article for the newspaper. It appeared in two French and three Arabic newspapers. . . . It seems that the Lord opens the way for us to reach the people and give them our message."

CHURCH PUBLICITY IN CZECHOSLOVAKIA.—President and Mrs. Wallace F. Toronto recently visited Moravia, meeting the Brno Branch and scattered members. A film programme called "The Power Which Caused the Miracle of the West" was presented with two coloured films. Over three hundred attended in Brno, and the following night many were turned away

as the hall, this time in a Brno suburb, was filled to capacity. The programme has been shown to capacity audiences in Prague, and will soon be run in Mlada Boleslav, Pilzen and Olomouc. A film on the Utah Centennial celebration will be used with a series of missionary talks on the theme, "One Hundred Years of Spiritual Achievement Points the Way from Chaos."

1947 SUNDAY SCHOOL RECORD IN GERMANY OUTSTANDING.—The Sunday School record made in Germany in 1947 indicates faithful activity by members and marked interest from friends and investigators. President Walter Stover of the East German Mission reports that in his mission of 6,540 Latter-day Saints, the total Sunday School enrolment is 4,100. The total average attendance in 1947 was 4,055, including over 1,000 visitors. He writes optimistically, "We have many problems to solve in the coming year—particularly the lack of paper for lesson manuals and lack of class rooms in the branches, but we look forward nevertheless to increased activity in our Sunday Schools in 1948."

SWEDISH MISSION PRESIDENT NOTES CHANGE IN ATTITUDE.—It is the lot of a mission president to travel, preach and stimulate. President and Mrs. Eben R. T. Blomquist of the Swedish Mission recently completed a two weeks' trip during which they held meetings in Jonkoping, Motala, Vaxho, Lyckeby, Karkrona, Malmo, Lund, Halsingborg, Goteborg, and Nykoping. President Blomquist reveals, "In the old hometown of Vaxho where 35 years ago I stood before the Church council in court and the papers wouldn't take in any of our ads, we found now they assumed a friendly attitude, had nice write-ups, we could get all the ads we wanted, and bills were posted throughout the city. In Motala in the 'special events' to advertise their papers, they had 'Mormon visitors in Motala' A splendid spirit prevails throughout the mission."

British Mission



ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in Great Britain on January 23rd aboard the "Queen Mary":

Elder **THOMAS EDWIN DALLING** and Sister **ANNIE APPLEBY WARDELL DALLING** of Idaho Falls, Idaho, were assigned to labour in the Birmingham District.

Elder **ALFRED REESE JACKSON** of Manassa, Colorado, was assigned to labour in the Bristol District.

Elder **NORVILLE CRAVEN** of Salt Lake City, Utah, was assigned to labour in the Leeds District.

Elder **EDGAR MARLO GARDNER** of Lehi, Utah, was assigned to labour in the Irish District.

Elder **CALVIN GRIFFITHS QUINNEY** of Logan, Utah, was assigned to labour in the Manchester District.

The following missionary arrived in Great Britain from the South African Mission on January 31st aboard the "Warwick Castle":

Sister **HELEN SHARP** of Salt Lake City, Utah, was assigned to labour in the London Mission Office.



APPOINTMENTS AND TRANSFERS

Elder **JOSEPH KENNETH CROSS** was transferred from the Manchester District to the Hull District on January 27th.

Elder **WESTON N. CHRISTENSEN** was transferred on February 17th from the Liverpool District to the Leeds District, where he will serve as District President.

Elder **JOHN R. SCHAEERRER** and Sister **NELLIE R. SCHAEERRER** were transferred from the Newcastle District to the Leeds District on February 17th.

Elder **REED A. BENSON** was transferred from the Nottingham District to the London District on February 26th.



RELEASES

Elder **WILLIAM EDWARD ATTWOOD** was released as a missionary to the British Mission on February 12th. He has served in the London and Hull Districts.

Elder **ALBERT E. HOPKINSON** was released as a missionary to the British Mission on February 19th. He has served in the Birmingham and Nottingham Districts.

Elder **ALBERT CLARENCE WALKER** and Sister **MARY GREATOREX WALKER** were released as missionaries to the British Mission on February 19th. They have served in the Nottingham and Leeds District. Elder Walker served as District President while in the Leeds District.

Elder **A. WILFORD FELLOWS** was released as a missionary to the British Mission on February 12th. He has served in the Scottish, Birmingham, Liverpool and Hull Districts. He served as District President in the Scottish District.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT

Reported by E. John S. Jones

Baptismal services were held at the Birmingham Branch Chapel on January 31st. Dorothy Sporle Makin was baptised by her father, George A. Makin and confirmed by Frederick Webb; John Blaine Joseph was baptised by Lamar T. Empey and confirmed by E. John S. Jones. Addresses were given by DeLynn V. Labrum and E. John S. Jones.

On February 8th, the Birmingham District was favoured with a visit from President and Sister Alma Sonne and Elder Wallace G. Bennett, all of the European Mission. President Sonne, in his address, explained the sacrifice of the Saviour and that of Joseph Smith. Sister Sonne emphasised the importance of the home in civilisation. Elder Bennett stressed the need for the Book of Mormon. There was an attendance of ninety-five at Sunday School and 157 at the Sacrament Meeting. President Sonne paid tribute to the Birmingham Choir on a fine rendition of "O God the Eternal Father."

BRISTOL DISTRICT

Reported by Frances B. Herman

The Cheltenham and Stroud Branches held a very successful social evening on January 3rd. The programme had just begun when, to the surprise of all, a sizeable portion of the Bristol Branch membership walked in. Their "invasion" swelled the numbers to about seventy people. There were games and dancing, as well as musical items and monologues. Everyone had

a good time. At the evening's end, the groups dispersed with each one feeling that the evening had been enjoyably spent.

Under the able guidance of Lucy Battle, the foundations for a strong Bee-hive group are being laid in the Bristol Branch. A lack of adequate room has been a constant drawback. However, plans are going forward and much interest has been created among the very keen group of girls.

The Bristol Branch has recently had the pleasure of welcoming two elders, who have come to labour in their midst. On January 26th, Elder Alfred Jackson arrived in Bristol direct from Colorado, U.S.A. On February 4th, Elder David William Meyer arrived in Bristol from Birmingham, where he had previously been labouring.

The Cheltenham Branch was re-organised as follows: Frank Cotton-Betteridge, Branch President; Ronald Edward Green, First Counsellor; Christopher Lloyd Cotton-Betteridge, Second Counsellor; May Irene Junner, Relief Society President; Elder Lloyd Cullimore, Y.M.M.I.A. President; Edith Hayling, Y.W.M.I.A. President; Ronald Edward Green, Sunday School Superintendent and Genealogical Committee Chairman.

HULL DISTRICT

Reported by Helen Bryant

Elder A. Wilford Fellows, in his last public appearance before leaving the district for home, presented the Gospel message to a gathering of members of the Hull Young People's Institute. The

subject of his discourse was "Everyday Life in America," into which he wove his thoughts on the importance of the doctrines of Jesus Christ in the everyday lives of peoples in all nations. The Gospel, thus presented, was well received, and friends have been opened up for further teaching.

For the first time in the history of the Mission, a branch of the Church has been organised in Scarborough. On February 8th, District President Elwin F. Cammack and the elders assigned to labour in Scarborough, met with three members and four friends of the Church in that town and effected the organisation of the branch. Harry S. Barker was sustained and set apart as Branch President; and the Saints assembled, for the first time in a Sacrament Meeting in that city and faithfully offered their sustaining votes in favour of the Mission and General Authorities. Testimonies were exchanged and thanks offered that the honest-in-heart of Scarborough would have the opportunity of hearing the "Words of Eternal Life." The prospects in Scarborough are encouraging.

IRISH DISTRICT

Reported by Anne B. Dunn

Carnalea, Co. Down, was the scene of a baptismal service on January 24th. Robert James Thornton and Maria Thornton were baptised by Elder Albert E. Walker and confirmed by Elder Walker and Elder Bruce S. Benedict, respectively.

LEEDS DISTRICT

Reported by Ralph L. Jack

A District baptismal was held on January 27th, at which three persons were baptised and confirmed members of the Church. Edith Sutcliffe Parker was baptised by Wilhelm Raschke and confirmed by Elder Connel Whitehead; Hazel Ratcliffe was baptised by Wilhelm Raschke and confirmed by Elder Hal K. Campbell; Peter Frederick Hopwood was baptised by Wilhelm Raschke and confirmed by Frank Hopwood.

The recently-formed M Men basketball team of the Bradford Branch has been successful in its initial games against other teams in the Bradford area. For the past several months, elders in the district have been playing teams at Leeds University.

Primary activities of the Bradford Branch were high-lighted with a party on January 28th, at which forty Primary children, all non-members, were in attendance. Games were played under the direction of District Primary Supervisor Gladys Kimberley. A splendid supper was prepared by Branch Primary Mother Lucy Kirk, Barbara Whitaker, Edith Walworth and Lucy Tenney.

A series of monthly District-wide dances has been inaugurated by the Mutual organisations of Leeds District. Most recent of the dances was



the "Stardust Ball" of the Dewsbury Branch M.I.A. held on February 7th. Elder

Oliver J. Bennett and Delia Bedford, the auxiliary presidents, carried the theme into the decorations, with a glittering crystal ball, giant red balloons, and multi-coloured "spots," M.C.'d by Harry Laycock, the ball was attended by over two hundred members and friends of the M.I.A. in the District. As intermission features, four Gleaners demonstrated an old English minuet, six Primary girls danced a precision dance, and priesthood members staged a mock wedding.

LIVERPOOL DISTRICT

Reported by Howard C. Macfarlane

Liverpool District held its District Gold and Green Ball on January 31st. The programme was under the supervision of Harold Corless, District M.I.A. Assistant. Clifford Hartley was master of ceremonies. There were 126 in attendance and all six branches of the district were represented. Miss Jean Kyle of Burnley was crowned queen of the District by Sister Thora Rawson.

Many prizes were awarded in spot dances, etc. The Liverpool Gleaner Chorus sang a number from "Bitter Sweet" and Joyce Patey sang several lovely solos, accompanied by the orchestra.

On January 25th at the Burnley Chapel, Elder John N. Cannon baptised Geoffroy and Joyce Newman of Preston Branch. They were confirmed by Burnley Branch President John Moore and Preston Branch President George Jamieson, respectively.

On February 9th, baptismal services were held at the Dovecot Baths in Liverpool. The following persons were baptised by Elder Charles A. Edwards: Neil Ashworth, Queeny Ashworth, Honora Reynolds, Ena Jones, Geraldine Clare Deveraux and Melvin J. Hartley. They were confirmed by District President Leland W. Rawson, Richard A. Morris, Branch President George Patey, Elder Howard C. Macfarlane, President Herbert S. Webster and Clifford Hartley, respectively.

The members of the Wigan Branch were pleased to have a visit from President and Sister Alma Sonne, accompanied by Elder Wallace G. Bennett. They arrived January 24th and visited with the members there. The following day they were the speakers at the Sacrament Meeting. The little branch hall was packed with members and friends. President Sonne recalled the time many years ago when he had been called to Wigan to help to restore peace from mobs who were then against the Church throughout Britain.

LONDON DISTRICT

Reported by Ruth Millard

The London District Gold and Green Ball was held on January 30th at the Chelsea Town Hall. Marjory Wallace of the Catford Branch was crowned queen by President Selvoy J. Boyer. President and Sister Sonne and Sister Boyer were also among the 300 present.

On February 7th a District Union Meeting was held with an attendance of seventy-five. Much was accomplished. It is hoped that this was the

first of many successful Union Meetings in the district.

On January 25th, the Luton Sunday School had its annual treat. A bus was chartered to London where the group saw "Babes in the Wood." Forty-five children and teachers attended.

A dance was held on January 10th to raise funds for the Brighton Scout Troop. More than 200 people attended and had an enjoyable evening.

MANCHESTER DISTRICT

Reported by Norman T. Woodhead

On January 10th, the Oldham Branch Sunday School and Primary held their annual party. The refreshments were sent from the Sunday School and Primary of the Lake View Ward in Tooele, Utah. Emma J. Price, formerly Emma Wynn of the Oldham Branch, was responsible for organising the gift which was appreciated by all present. District President George W. Bruerton presided at the prize distribution ceremony. All the Sunday School members received a prize. Rose Mellor received a special prize for being the oldest member with a 100 percent attendance at Sunday School.

The Oldham M.I.A. has organised a "physical culture" class and has a membership of fourteen after two weeks of activity. The programme includes physical training instruction, boxing and football.

The District Gold and Green Ball was held at Rochdale on January 31st. About 100 attended. A full and entertaining programme was arranged and carried out. Rochdale Branch President Sylvester H. Dale acted as M.C. Before the crowning of the queen ceremony, the lights were dimmed and spotlights picked out four beautifully dressed Gleaner Girls who gave an exhibition of dancing. Then Jean Dunckerly of Rochdale appeared from out of a cloud and, followed by her attendants, gracefully made her way to the throne. President Bruerton performed the crowning. A dance, entitled "A Chance to Dream" was presented by three M Men and three Gleaners. The

dance committee included Bessie Heaton, Jean Dunkerly, Joan Waddington, Dora Potts, Sisters Irene Freeman and Ruth Gates, Thomas Beverley, Herbert Woodhead, Leonard Clarke, and Elder Frank P. Reese.

On January 17th, a potato-pie supper and social was held in the home of Mrs. Goodwin of Hyde.

NEWCASTLE DISTRICT

Reported by Joyce H. Tiffen

On January 7th, the Gateshead Sunday School held a "grand social." Twenty-four persons, including five investigators, attended. All enjoyed the games and refreshments provided.

The twelve missionaries that are at present labouring in the Newcastle District spent a delightful Christmas holiday at the home of Thomas Weatherhead of the Middlesbrough Branch. On Christmas Eve, the missionaries held an open-air meeting which consisted mostly of singing Christmas carols.

The South Shields Relief Society held a bazaar on December 9th in the hall of the Blind Institution, South Shields. The sum of £12:2:0 was raised. £2:2:0 was donated to the blind of this institution to assist in their intended purchase of a piano. The remainder of the money was allocated to the funds of the South Shields Auxiliaries, the Sunday School receiving £8:0:0 and the M.I.A. £2:0:0.

NORWICH DISTRICT

Reported by Alfred F. Woodhouse

On Sunday, January 11th, President Albert A. Cole of the Yarmouth Branch was invited to sing at St. George's Church, Great Yarmouth. Numbers rendered were, "Bless This House" and "My Task." Sister Betty Mitchell was also a guest soloist at the same church on Sunday, February 8th. Sister Mitchell sang "The Lord's Prayer" and "I Heard the Voice of Jesus Say." Great appreciation of these renditions was expressed by the minister and organist.

C. John Durrant was released from

the office of Second Counsellor in the Norwich Branch Presidency on January 11th. Leslie J. Cook was sustained in this office.

In the Lowestoft Branch, a weekly meeting is being held, which is open for questions and discussions on religion or the Gospel. The meeting has proved interesting to Branch members and to a number of investigators.

NOTTINGHAM DISTRICT

Reported by M. June Wilson

The Derby Sunday School party was held on January 10th. A large number enjoyed the social and games. The children received prizes for their past attendance.

Sunday evening Firesides are held in Derby with great success and the number in attendance has now increased to twenty-four.



Mansfield has a newly organised Boy Scout Troop, under the direction of A. S. Hollingworth, with Elders C. W. Knowles and James Duncan assisting. Twelve boys are actively attending.

Derby M.I.A. President George Bradley conducted a "first opportunity night" on January 28th. Saints and friends found much pleasure in the experience.

A Bee-hive class has now been formed in Derby with Geraldine Anthony as Bee Keeper.

The Leicester Fireside meetings are greeted with great enthusiasm.

The following have been sustained in the Leicester Y.W.M.I.A.: Grace L. Parker, G. Doreen Green and Lilian Headley as President, First and Second Counsellor, respectively.

The Genealogical Committee of Leicester, under the direction of Ada L. Lenton, are doing research work and helping others.

Elder Knowles has been appointed President of the Mansfield Branch, replacing Thomas E. Dove.

Members of the Nottingham District and their friends enjoyed the annual Gold and Green Ball on January 24th at the Hyson Green Girls' School in Nottingham. There were 175 persons present for the occasion. The highlight of the evening was the selection and crowning of the Nottingham District queen. President Selvoy J. Boyer crowned Eva Wild of Eastwood to that honour. A fine floor show of M.I.A. dances was presented under the direction of Joyce Bowler, District Gleaner Supervisor. President and Sister Boyer, and President and Sister Wallace R. Reid of the British Mission Presidency, were in attendance.

SCOTTISH DISTRICT

Reported by Reed M. Izatt

The New Year found the Scottish District activities in full swing.

Dundee Branch began the New Year right with a very fine programme commemorating the activities of the Genealogical Committee. Those taking part were: Elizabeth and Margaret McKenzie, Louisa Leece, Mrs. Cadenhead, Edward McKenzie, Elder Junior E. Call and Elder Paul H. Maeser.

The Airdrie Branch Relief Society held a very successful social on January 30th. Thirty-five were in attendance. President William H. Stoneman and Margaret Parks sang solos during intermission. The community singing and games were under the direction of Elder Vernon C. Young and Elder Glade Greenhalgh. Refreshments were served by the Relief Society. Elder and Sister Frederick J. Clark have contributed much by way of parcels to these socials since they left the British Mission last July.

On Sunday evening, January 18th, a very enjoyable fire-side evening was held at the home of Aberdeen Branch President George Findlay. Elder R. Eyre Turner was in charge of the programme, which included vocal solos by President Stoneman, accompanied

by Elma Watson, and piano numbers by Elma Watson. Twenty-nine members and friends of the Aberdeen Branch were in attendance.

The L.D.S. basketball teams of Glasgow have been successful thus far in their league competition, beating Glasgow University and Kings Park teams 51-23 and 36-29.

Elders Don C. Wood and Edward R. Shurtliff presented two coloured films entitled "Utah" and "Where the Saints Have Trod," to the members and non-members of the Glasgow area during the first week in February. An estimated 1,000 persons saw these films during that week.

Kathy MacDonald has been released as assistant to Marjorie Foote in the Glasgow Home Primary.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

District President David W. Egbert and Elder Deane Platt, travelling missionaries of the Sheffield Branch, presented a film lecture on Mormon Temples at the University of Sheffield on January 19th. A further film lecture was given on the history of the Church.

Missionaries of the Sheffield Branch are making much headway with their cottage meetings. Elder Robert I. Call has assisted greatly with his personal slide projector.

The Barnsley Branch Relief Society was recently reorganised. Gladys Mills has been retained as President, and Violet Leaberry and Doris Crossland have been sustained as her counsellors. Elizabeth Gwenda Roberts is Secretary-Treasurer. Rita Crossland was sustained as President of the Barnsley Branch M.I.A., with Dorothy Ellam and Eileen Fitzpatrick as her counsellors and Marjorie Beaumont as Secretary.

Margaret Smith of the Barnsley Branch, has recently organised a Home Primary. She is also President of the regular Primary held in the Barnsley Latter-day Saint Chapel.

Elders J. Blythe Moyes, J. Vaughn Hobson and Robert I. Call, travelling missionaries of the Barnsley Branch, gave an illustrated lecture at the Eighteen Plus Club, an exclusive young women's club in Barnsley. Lecturing and the answering of questions lasted about three hours.

About sixty children, mostly non-members of the Church, were guests at the Sheffield Sunday School party and social evening held in the Latter-day Saint Recreation Hall on January 15th. Superintendent George W. Laycock and his assistants, with the aid of the Relief Society sisters, sponsored the affair. After a delightful tea, the children enjoyed games and singing under the direction of Olive Snow.



WELSH DISTRICT

Reported by Gladys Mason

District Union Meeting was held at Pontypool on February 7th. Sister Elva Bennett spoke on the Primary and Relief Society organisations. Elder William T. Davis led the "Teachers' Training" discussion. After this, a faggot and pea supper was held at the home of Mr. and Mrs. Thomas J. Howells. The supper was provided by Sister Elva Bennett and the Relief

Society sisters. All in attendance spent a very enjoyable evening.

Merthyr Branch was re-organised by District President George Q. Bennett on January 26th, with Elder William T. Davis as Branch President, William E. Pulman as First Counsellor and Thomas Price as Second Counsellor.

A "candy pull" party was held at the home of Beatrice Forward, Varteg, on January 26th. Toffee and fudge was made under the supervision of Sister Bennett. A duet was rendered by President and Sister Bennett, and a solo by Ivy Hyde. Community singing followed.

The climax of six months of advancement and achievement was seen at the Relief Society Bazaar which was held at the Merthyr Tydfil Chapel on February 10th. The evening was a gala event, and every seat was taken. It was the culmination of weeks of hard work and preparation. The members of the group are to be highly commended for their efforts. It was scarcely more than six months ago when two women met to hold the opening meeting of the Relief Society, the first to be held in over ten years. Since that time, under the leadership of Gladys Davies and her counsellors, Margaret Williams and Mary Price, their record has been one of steadily increasing membership, interest, and activity.

PERSONALS

BIRTHS

ROBINSON.—The infant son of Mr. and Mrs. Ronald Robinson of the Preston Branch was blessed on February 1st by Branch President George Jamieson and given the name of John Nixon Robinson.

HERBERTSON.—Margaret Grace Standing Herbertson, infant daughter of Grace and William A. Herbertson of the Glasgow Branch, was born on August 12th, 1947, and was blessed on September 7th.

DEATHS

RUNACRES.—Robert James Runacres, age⁸ nine years, died at Lowestoft on February 2nd. Elder George W. Palmer conducted the funeral service on February 5th at the home of the boy's parents and also officiated at the burial and dedicated the grave.

GRIFFITHS.—William Griffiths of the Pontlanfraith Branch died on December 22nd, 1947. Funeral services were conducted by President George Q. Bennett.

MURRAY.—Margaret Murray of the Aberdeen Branch, died on December 21st, 1947, at her home in Aberdeen, after a long heart illness.

SIMPSON. — Margaret Simpson of the Belfast Branch died on January 27th after a long illness. Funeral services were held on January 30th, District President Carl Whatcott conducting and Joseph Ditty and Elder Albert E. Walker as speakers.

SHORROCK. — James Shorrock of Blackburn, Lancs., age 78, died on February 1st. Funeral services were conducted by Blackburn Branch President J. Samuel Newman.

SEALBY. — Abram Sealby of the Liverpool Branch, age 95, died on January 28th. Funeral services were conducted by Branch President George Patey.

AITKEN.—John Aitken of the Liverpool Branch died on February 2nd at Wallasey. Funeral services were conducted by Branch President George Patey.

WOODHEAD. — Jane Woodhead of the Rochdale Branch died on December 30th, 1947, at the age of 69. She had long been a faithful and devoted worker in the Church.

DEAN. — Robert Wilson Dean, husband of Katherine Dean and father of Audrey and Ronald Dean of the Gateshead Branch, died on December 26th. Funeral services were conducted by Branch President Alexander Morris.

EMIGRATIONS

BARLOW.—James and Annie Thorpe Barlow of the Leeds Branch, left England for America on January 27th. They are to make their home in Salt Lake City, Utah.

TAYLOR-SMITH. — William Taylor-Smith, a member of the Luton Branch, left England on January 30th to make his home in Salt Lake City. Forty members of his Scout Troop were present at a party held in his honour on January 23rd.

SINCLAIR.—Doris Sinclair and her two children, George and Betty, emigrated to Ohio on January 28th. They were members of the Glasgow Branch.

DURRANT. — Cyril John and Doris E. Durrant and their daughter, Christine, and Emma E. Durrant, all of the Norwich Branch, left England aboard the "Washington" on February 14th to make their home in America. A social was given in their honour on February 7th.

PERRY.—Mr. and Mrs. William A. Perry and their children, Judith Lenore, Christine Margaret, Leigh Martin, Arnold Keith, Carolyn Frances and Meryl Elizabeth, all of the Varteg Branch, sailed for Canada on January 21st. A social was held in their honour on January 14th.

HEATH.—Brenda Heath of the Birmingham Branch sailed for America on the "Queen Elizabeth" on February 4th. She will reside in Salt Lake City, Utah.

PATERSON.—Nan Paterson of the Edinburgh Branch, emigrated to Salt Lake City on February 4th. A social was held in her honour on January 27th.

SANDS. — Euphemia Sands of the Liverpool Branch sailed on February 13th for America. A party was held in her honour on February 10th at Liverpool.

HORNER.—Catherine Horner of the Edinburgh Branch, emigrated to Salt Lake City in December, 1947.

THORNTON. — Robert Thornton of the Belfast Branch left Ireland on February 4th enroute for Midvale, Utah, where he will make his home.

MARRIAGE

ROGERS-GREEN. — On December 20th, 1947, Irene Rogers and Ronald Edward Green, both of the Cheltenham Branch, were married by President Selvoy J. Boyer in the South London Chapel.

THE ORGANISATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

—continued from page 67

members of the church over which he presides.

When a person becomes a member of the church he accepts certain divine truths—the gospel doctrines—which form the basic foundation of the church. Moreover, he enters into a sacred covenant with the Lord that he will obey these truths. Thereafter, no doctrine may be added without his having an opportunity to accept or reject it. If divinely revealed, his acceptance or rejection will not effect its truthfulness. Nevertheless, the Lord leaves him free to choose obedience or disobedience.

When the First Presidency and the Twelve Apostles of the church, through prayer, thought and discussion, arrive at a decision, they are entitled to the inspiration or revelation of the Holy Ghost confirming or disapproving their conclusion concerning policies, doctrine and nominations to office. The members of the church are entitled to the same inspiration by the same spirit in voting their approval or disapproval. Thus, the influence of the Holy Ghost is the great unifying force in the government of the Church and makes possible the harmonious reconciliation of divine authority and human liberty.

There are no classes in the church, not even the usual division of clergy and laity. Nevertheless, there is a principle of authority in the church. Every man considered worthy is given the priesthood of an elder. However, they are called to the priesthood by divine authority and only those holding the necessary priesthood may, under proper direction, officiate in the ordinances of the church.

The church is unique in the opportunities it offers its members for self-expression, activity, and in its stimulation and development of all latent powers and gifts. And through a system of alternate leadership, all, or

nearly all, are trained to be good leaders and good followers as well.

Joseph Smith restored offices of the Primitive Church no longer found in the churches in his time. The task was similar to that of reconstructing a machine, of which only the names, but not the construction and function of the parts, were known. Such a task is well nigh impossible of accomplishment. Moreover, being "put together" at various times, such an organisation might be expected to present the incongruities of the buildings of a college campus which have "grown" without the guidance of a preconceived unified plan. But the restored church organisation reflects the unity, harmony, adaptation to purpose and efficiency of a preconceived unified plan existing in the heavens before it was revealed on earth.

The organisation is not provincial. Like the small stone, "cut out of the mountain without hands" (Daniel 2: 45), it is to roll forth and "fill the whole earth." It is effective now in serving a small group, and it will be necessary only to increase the number of "wards" and "stakes," to make it serve perfectly the church that shall "fill the whole earth."

THE RESTORATION

Joseph Smith said that the Lord restored the church—the perfect church—through his instrumentality.

What is the evidence that the church organisation and government is a true restoration?

Joseph Smith could not have modelled the organisation of the restored church on the organisation of any church then in existence, nor could he have borrowed features from some or all of them to form the organisation of the restored church.

Moreover, he could not have taken the organisation from the narrative of the New Testament. The scriptures are not systematic, comprehensive treatises of the organisation and government of the Primitive Church,

but are only fragmentary narratives of the beginnings of the church, with more or less chance, random references to the officers and their work. From this incomplete record, human knowledge and wisdom have been unable to reconstruct the organisation and government of the early church.

The non-scriptural writings of the first two centuries—the writings of the “Church Fathers”—present more details, but they too do not offer a systematic exposition of the church organisation and government and, moreover, were wholly unknown to Joseph Smith. In fact, some of the most important manuscripts have been discovered since the restoration of the priesthood and the church organisation and government.

Since the details of the organisation of the church as restored through the instrumentality of Joseph Smith would not agree by chance with now known details of the organisation and government of the primitive church, and since Joseph Smith could not have known them from any human source, such agreement is to be explained only by the acceptance of his testimony that the organisation, bit by bit, as needed, was revealed to him. In every detail the restored organisation and government correspond to the known facts of the constitution of the Primitive Church.

Since today every man who is worthy is given the priesthood, there is no priest class, yet there is a priesthood. Of the Primitive Church, Aldof Harnack, the great protestant church historian, says, “Irenaeus frequently asserts that ‘all the faithful have the rank of priest.’” (Harnack, *History of Dogma*, Vol. II, p. 78). Thus, though there is authority and a priesthood, there are and were no classes in the church.

Since the time of Joseph Smith, administrative officers in the church (or men to be ordained to the priesthood) are nominated by their respective presiding officers. Herein the principle of authority finds its expression. Before

any of these officers enters into the activities of his office, the people over whom he is to preside, vote with the uplifted hand to accept or reject him. Herein the people exercise the principle of human liberty and freedom, always carefully safeguarded in the scriptures.

This is in complete agreement with the organisation and government of the Primitive Church: In the Primitive Church, the principle of authority was to be found in the divine calling and in the appointive power; Jesus called the apostles, they did not choose Him. Again, “. . . the Holy Ghost said, Separate me, Barnabus and Paul for the work whereunto I have called them.” (Acts 13: 1-4).

The principle of human liberty was to be found in the expression or approval, or in the ascertaining of the will of the people concerning officers appointed by superior authority.

According to the First Letter of Clement XLV, men, after they had been “tested by the spirit,” were appointed to the ministry by the apostles “or later on by other eminent men, **with the consent of the whole church.**”

Nominations by authority and approval by the members is also indicated in the letters of Ignatius, in the *Didache*, in the *Apostolic Constitutions*, etc. “Appoint (Xeirotonesate) bishops and deacons, etc.” (*The Didache*, XV: 1) And George Ricker Berry defines *Xeiro-toneo* as follows: “to vote by stretching out the hand, to choose by vote; to appoint.” (*A New Greek-English Lexicon to the New Testament.*)

Commenting on the passage in the First Letter of Clement, an eminent Catholic historian says, “The hierarchy is thus founded on the immediate authority of the apostle . . . new episcopos (bishops) will be in effect inducted into office, if not by the apostles, at least by the bishops whom the apostles had invested in office: the consent of the entire (local) church is required.” In a footnote he adds, that the bishops and the elders “are inducted into office with the consent of

the whole church . . . The local church brings to the induction only its consent." (Battifol, *L'Eglise Naissante et le Catholicisme*, p. 153).

He adds further that "The community elects for itself, for its local service, and not for a universal ministry. It elects bishops and deacons." (Battifol, *L'Eglise Naissante et le Catholicisme*, p. 130).

Thus in all of these details, the principles of authority and of human liberty were reconciled in the Primitive Church in exactly the same manner as in the church restored through the instrumentality of Joseph Smith. If in 1853, Philip Schaff, the learned his-

torian did not know that these principles had ever been reconciled in church government, it is wholly impossible that Joseph Smith, the twenty-four year old farmer, without education and without access to many books, could have been acquainted from human sources with the organisation and government of the Primitive Church.

The exact correspondence of the organisation and government of the church today and with the Primitive Church in all known details can only be understood if we accept the testimony of Joseph Smith: He restored the organisation of the Primitive Church under divine direction.

REPORT ON CINEMA LECTURE

—continued from page 75

cinema - lecture presentation. The number of persons contacted since Elder Wood was assigned has been tabulated as 5,702.

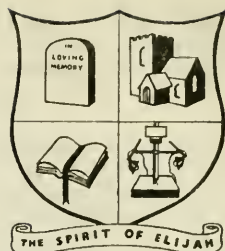
This combined movie picture and lecture concerning Utah and Mormon-

ism has been a definite boon to proselyting activities. Contacts are made through this channel that would, perhaps, be impossible by any other means. As the programme continues, many new and promising appointments are being booked. The future looks very bright indeed for the Gospel presentation in the British Mission by cinema-lecture.

SPORTS SPECIAL

THE Manchester District basketball team has entered its bid for the year's tightest game. The contest saw the Manchester District Latter-day Saint team matched against the Manchester Y.M.C.A. in a neck and neck game right to the finish. When the horn blew signifying the lapse of normal time, the score was deadlocked at twenty-one each. In accordance with basketball rules in the case of a tie, a three minute period was played. At the period's end, the teams were again deadlocked—this time at twenty-three apiece. Before the teams began a second three minute period, the referee warned the spectators to keep back of the balcony rail as the structure was not built for such excitement. In the second extra period the "Saints" picked up two counters on a quick set-up. The Y.M.C.A. scored one point on a foul shot as the horn blew for the final time—Score: L.D.S. 25; Y.M.C.A. 24. The Saints have recently downed the Stockport Lads' Club 43—16 and the Manchester University 30—23.

REPORT ON MICRO-FILM ACTIVITIES



SOMETIMES a person in his lifetime builds better than he knows and accomplishes a work which lives for centuries. Such a man was H. M. Wood, a well-known historian and genealogist of Newcastle, Northumberland. For forty years he laboured to copy by hand the contents of the parish registers of some 130 parishes covering Northumberland and Durham.

After his death this rich collection was presented to the Central Reference Library, Newcastle.

For many years Latter-day Saints and genealogists from all over the country found in these volumes a profitable source of ancestor information.

Finally, the volumes were micro-filmed and a copy deposited in the Church Archives, Salt Lake City. A list of some of the parishes is here given. Saints particularly whose ancestry lies in the Newcastle District will find these copies a treasure trove:—

Alnwick 1645-1812; Alston 1701-1812; Alwinton 1720-1812; Dissenters' Baptisms 1696-1836; Ancroft 1742-1813; Auckland—St. Andrew's 1558-1600, St. Helen's 1653-1775; Aycliffe 1609-1812.

Bamburgh 1654-1809; Barnard Castle 1609-1687; Bedlington 1653-1812; Belford 1701-1812; Berwick on Tweed 1574-1733; Bishopwearmouth 1653-1740; Blanchland M.I.s; Blyth M.I.s; Bolam 1661-1812; Boldon 1573-1812; Brance-

peth 1599-1818; Branxton 1746-1812; Bywell—St. Andrew 1663-1818; St. Peters 1663-1812.

Carham 1684-1812; Chester le Street 1582-1812; Chillingham 1692-1812; Cockfield 1578-1812; Cramlington 1665-1812.

Denton 1673-1812; Doddington 1668-1812; Durham—St. Giles 1584-1812; St. Margaret's 1558-1812; St. Nicholas 1540-1812.

Eaglescliffe 1539-1812; Earsdon 1720-1812; Easington 1571-1812; Ellingham 1695-1812; Elton 1513-1812; Embleton 1650-1812; Escomb 1543-1812.

Felton 1656-1812.

Gainford 1754-1812; Garrigill—St. John's 1559-1729; Gateshead 1559-1612; Gt. Stainton 1561-1812; Greatham 1564-1812; Grindon 1566-1812.

Hamsterley 1584-1812; Hartburn 1678-1812; Haydon Bridge 1654-1812; Heworth 1696-1812; Hexham—St. John's, Lee 1664-1812; Holy Island 1578-1812; Horton 1648-1812; Houghton le Spring 1699-1812; Howick 1678-1812; Hurworth on Tees 1559-1799.

Jarrow and Heworth 1572-1812.

Kelloe 1693-1837; Kirkhaugh 1760-1824; Kirk Merrington 1579-1676; Kirk Whelpington 1679-1812; Knarsdale 1695-1812.

(This list will be continued next month.)

PROPOSED LEICESTER CONFERENCE CANCELLED

THE British Mission Presidency has announced that the proposed Mission-wide Conference to have been held at Leicester May 22nd—23rd, has been cancelled by request of The First Presidency.

BIRMINGHAM BRANCH—ONE OF MISSION'S MOST ACTIVE AND FULLY ORGANISED

—continued from page 69

distinction of having the only fully organised M.I.A. in the British Mission. The Y.M.M.I.A. is led by E. John S. Jones, assisted by W. Ivor Thomas and Leslie L. C. Megeney, the Y.W.M.I.A. is led by Mary Joseph with Eugenie St. John Yates and Olive Millward as her assistants. George A. Dyson directs the Boy Scouts. Drama, dancing, music, and public speaking departments all have their own committee leaders. The summer programme included such activities as swimming, tennis, rowing, and many others.

The Primary Association has been until recently under the direction of Brenda Heath, who has just left for America, and assisted by Florence L. Megeney.

An active Genealogical Committee led by Bernard V. Green, assisted by Phillip Craig, Hannah Jevons, with Walter W. E. Green as Secretary, promotes genealogical work by class instruction and by individual assistance in the members' homes.

E. John S. Jones is serving as **Millennial Star** branch agent and district reporter. He has boosted circulation considerably, distributing personally thirty-five **Stars** monthly, over and above the direct subscriptions in the branch.

The Birmingham Branch has indeed been blessed. Branch leaders are looking ahead and are hoping for a still further increase in numbers and activities. With Saints and missionaries working together and doing their utmost in lending full support in the building of the branch, the future looks bright for the furthering of the Lord's work in Birmingham.

ANSWERS TO "MILLENNIAL STAR" QUIZ

- | | |
|---------------------------|----------------------------|
| 1. (c) Idaho Falls. | 14. (c) Wilford Woodruff. |
| 2. (a) 27. | 15. (a) Ishmael. |
| 3. (a) Laban. | 16. (a) John. |
| 4. (b) II John. | 17. (c) Limhi. |
| 5. (a) Zacharias. | 18. (b) Garrick. |
| 6. (c) John C. Bennett. | 19. (c) John Taylor. |
| 7. (d) "Millennial Star." | 20. (b) Oliver Cowdery. |
| 8. (c) Wilford Woodruff. | 21. (c) Isaac Russell. |
| 9. (b) William W. Phelps. | 22. (d) Aurelia S. Rogers. |
| 10. (a) Eighty-ninth. | 23. (a) Fayette, New York. |
| 11. (b) Eight. | 24. (b) St. George Temple. |
| 12. (a) Winter Quarters. | 25. (a) James E. Talmage. |
| 13. (a) Kirtland Temple. | |

INFORMATION REQUESTED CONCERNING LOST MEMBERS

IF anyone has any information regarding the whereabouts of the following persons, will he or she kindly notify the Mission Recorder, 149 Nightingale Lane, Balham, London, S.W.12: Allan Laurence Abrahams, Imogene T. Chapman, Patricia Ena Allen, William Robert Brown, Barbara Mathieson Wood and Jack Nethway Frederick Allen.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:

11, Albyn Place.
Sunday School ... 11.0
Sacrament Meeting 6.30

Accrington:

97, Blackburn Road,
Sunday School ... 2.0
Sacrament Meeting 6.0

Airdrie:

L.D.S. Hall,
40, Hallcraig Street.
Sunday School ... 1.0
Sacrament Meeting 2.30

Barnsley:

34, Victoria Road,
Sunday School ... 3.0
Sacrament Meeting 5.30

Belfast:

13, The Mount,
Sunday School ... 11.30
Sacrament Meeting 7.0

Birmingham:

23, Booth Street,
Handsworth.
Sunday School ... 3.0
Sacrament Meeting 5.0

Blackburn:

4, Heaton Street,
Blackburn.
Sunday School ... 2.30
Sacrament Meeting 6.30

Bradford:

L.D.S. Chapel,
Woodlands Street,
City Road.
Sunday School ... 2.30
Sacrament Meeting 6.0

Brighton:

Moulscombe Hall,
Lewes Road,
Sunday School ... 2.30
Sacrament Meeting 3.30

Bristol:

L.D.S. Hall,
2 Zion's Road,
Off Easton Road
Sunday School ... 10.30
Sacrament Meeting 6.0

Burnley:

L.D.S. Chapel,
1, Liverpool Road,
Rosegrove,
Sunday School ... 2.30
Sacrament Meeting 6.0

Bury:

Co-op Library Hall,
Garden Street.
Sunday School ... 3.0
Sacrament Meeting 6.0

Cardiff:

78, Bedford Street,
Cathays, Cardiff.
Sunday School ... 2.30
Sacrament Meeting 4.0

Carlisle:

Trades Hall,
Scotch Street,
Sunday School ... 2.30
Sacrament Meeting 6.30

Cheltenham:

13, St. Pauls Road,
Sunday School ... 3.0
St. Mark's Community
Centre.
Sacrament Meeting 6.30

Manchester (Denton):

493, Manchester Road,
Sunday School ... 11.0
Sacrament Meeting 6.30

Derby:

Unity Hall,
Burton Road.
Sunday School ... 11.0
Sacrament Meeting 6.0

Dewsbury:

Fernbrook,
10, Oxford Road.
Sunday School ... 11.15
Sacrament Meeting 6.0

Doncaster:

L.D.S. Hall,
3, Trafford Street.
Sunday School ... 3.0
Sacrament Meeting 5.0

Dublin:

Mill's Cafe,
8, Merrion Row.
Sunday School ... 11.0
Sacrament Meeting 12.0

Dundee:

2, Mid Street, Dundee.
Sacrament Meeting 3.0

Eastwood:

L.D.S. Chapel,
Church Street.
Sunday School ... 2.30
Sacrament Meeting 6.0

Edinburgh:

Ruskin House,
15, Windsor Street.
Sunday School ... 12.0
Sacrament Meeting 6.30

Gateshead:

Co-operative Hall,
Whitehall Road,
Gateshead-on-Tyne.
Sunday School ... 2.30
Sacrament Meeting 6.0

Glasgow:

Christian Institute,
70, Bothwell Street.
Sunday School ... 11.0
Sacrament Meeting 6.30

Gravesend:

142, Parrock Street.
Sunday School ... 11.0
Sacrament Meeting 6.30

Grimsby:

Thrift Hall,
Pasture Street.
Sunday School ... 2.30
Sacrament Meeting 6.30

Halifax:

38, Clare Road.
Sunday School ... 11.0
Sacrament Meeting 6.0

Hucknall:

Byron Buildings,
Oval Street,
Market Square.
Sunday School ... 10.30
Sacrament Meeting 6.0

Hull:

L.D.S. Chapel,
Corner of
Wellington Lane and
Berkeley Street.
Sunday School ... 10.30
Sacrament Meeting 6.30

Hyde:

Bankhead Academy,
Market Street.
Sunday School ... 2.30
Sacrament Meeting 6.30

LATTER-DAY SAINT MEETING PLACES IN BRITAIN—continued

Kidderminster:

L.D.S. Chapel,
Park Street,
Sunday School ... 3.0
Sacrament Meeting 5.0

Leeds:

Leeds City Museum,
Park Row.
Sunday School 2.30
Sacrament Meeting 6.0

Leicester:

All Saints' Open,
Great Central Street.
Sunday School ... 11.0
Sacrament Meeting 6.0

Liverpool:

L.D.S. Chapel,
301, Edge Lane,
Edge Hill.
Sunday School ... 3.0
Sacrament Meeting 5.0

London:

Ravenslea,
149, Nightingale Lane,
Balham, S.W.12.
Sunday School ... 19.30
Sacrament Meeting 6.30

Canning Hall,
Canning Crescent,
Woodgreen, N.22.
Sunday School ... 5.15
Sacrament Meeting 6.15

Co-op Hall,
Brownhill Road,
Catford.
Sunday School ... 3.0
Sacrament Meeting 4.30

Loughborough:

132, Station Street.
Sunday School ... 2.0
Sacrament Meeting 3.0

Lowestoft:

L.D.S. Chapel,
20, Clapham Road.
Sunday School ... 11.0
Sacrament Meeting 6.30

Luton:

Dallow Road Hall,
123, Dallow Road.
Sunday School ... 3.0
Sacrament Meeting 4.30

Mansfield:

39a, Albert Street.
Sunday School ... 11.0
Sacrament Meeting 6.0

Merthyr Tydfil:

L.D.S. Chapel,
Penyard Road.
Sunday School 2.30
Sacrament Meeting 6.30

Middlesbrough:

25, Abingdon Road.
Sunday School .. 2.30
Sacrament Meeting 6.30

Northampton:

St. Michael's Road.
Sunday School ... 10.30
Sacrament Meeting 6.30

Norwich:

L.D.S. Chapel,
60, Park Lane,
Sunday School ... 10.05
Sacrament Meeting 6.30

Nottingham:

28, Loughborough Rd.,
West Bridgford.
Sunday School ... 11.0
Sacrament Meeting 6.0

Nuneaton:

Masonic Hall,
Newdegate Street.
Sunday School ... 4.0
Sacrament Meeting 6.30

Oldham:

L.D.S. Hall,
Neville Street.
Chadderton.
Sunday School ... 2.30
Sacrament Meeting 6.30

Preston:

L.D.S. Hall,
44, Avenham Street,
Off Fishergate.
Sunday School ... 2.30
Sacrament Meeting 6.30

Rochdale:

L.D.S. Chapel,
Lower Sheriff Street.
Sunday School ... 11.0
Sacrament Meeting 6.0

Scarborough:

Rutland Lodge,
North Place,
off North Street.
Sacrament Meeting 6.0

Sheffield:

L.D.S. Chapel,
Corner of Ellesmere
and Lyons Road,
Pitsmoor.
Sunday School ... 2.30
Sacrament Meeting 5.15

Shildon:

100, Main Street,
Over Sutton's General
Business.
Sunday School 2.15
Sacrament Meeting 4.0

South Shields:

L.N.E.R. Ambulance
Hall,
Hudson Street,
Tyne Dock.
Sunday School ... 3.0
Sacrament Meeting 6.0

St. Albans:

49, Spencer Street.
Sunday School ... 2.30
Sacrament Meeting 6.30

Stockport:

Textile Hall,
Chestergate.
Sunday School ... 2.30
Sacrament Meeting 6.30

Stroud:

Norwood Hall,
Horns Road.
Sunday School ... 2.30
Sacrament Meeting 6.0

Sunderland:

L.D.S. Chapel,
18, Tunstall Road.
Sunday School ... 3.0
Sacrament Meeting 6.0

Varteg:

Ambulance Hall,
Hospital Road,
Pontnewynydd.
Sunday School ... 2.30
Sacrament Meeting 4.15

West Hartlepool:

L.D.S. Chapel,
15, Osborne Road.
Sunday School ... 11.0
Sacrament Meeting 6.0

Wigan:

Over Halford's Cycle
Shcp.
6, Standishgate St.
Sunday School ... 2.0
Sacrament Meeting 6.0

Yarmouth:

8, Baker Street,
Gorleston-on-Sea.
Sacrament Meeting 6.0